

REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 25th November 1905.

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I.—FOREIGN POLITICS.

Al Punch [Bankipore] of the 9th November is of opinion that Persia has not accepted the settlement arrived at by the Siestan Commission, perhaps at the instance of Russia, and wonders that the *Hablul Mateen* should also be against the settlement. Does it like the supremacy of Russia in Persian territory? The Foreign Office of Persia will send a Commission to Siestan under Haji Nurulla Khan to make necessary enquiries.

AL PUNCH,
Nov. 9th, 1905.

2. The *Roznama-i-Makaddas Hablul Mateen* [Calcutta] of the 20th November has the following:—

Persian Politics.

ROZNAMA-I-MUKAD-
DAS HABLUL MATEEN,
Nov. 20th, 1905.

There is no doubt that if the proposed alliance between England and Russia takes place and Persia fails to take any precautionary measures to prevent its mischievous effects she will have to bid farewell to her independence, and the people of Persia, like other conquered races, to their freedom. The spiritual power will be wrested from the hands of its religious heads, and an effort will be made to annihilate them. The religion of Persia being thus left without its custodians will fall an easy prey to its enemies, the Christian Missionaries who will enter the country with gold in their hands and beautiful damsels in their company. The nations who will send those Missionaries will support their doings to the prejudice of the natives. The first blow at our national existence will be directed against our national literature; a foreign language will be introduced in our schools, offices and law courts. The foreigners will by their commercial stratagem then deprive us of our wealth and monopolize our country's trade and commerce. Now the question is, how can we avoid the evil effects of such an alliance? It is said that the Persians have resources enough to promote the prosperity of their country. They are wanting only in courage. If they make efforts to ameliorate their condition, they will accomplish in ten years what Japan has accomplished in forty. The Government of Persia has all the departments that the English Government has, but the difference is that the latter is active while the former exists in name only. There is only one defect which has rendered Persia a play-ground for diplomacy for the European Powers. One ought to learn from the English the meaning of words like nationality and constitution. It is often seen that these bring the entire resources at their disposal into play to save the honour of a single individual. It is to be regretted that during the last century the selfish ministers of Persia did not allow us to take advantage of education and thus prevented us from being a first class Power in Asia. We do not mean to say that the Government of Persia ought to appoint *alims* (the learned) as ministers, but what we want is that they should be consulted in the affairs of the State, without which it cannot but be confronted with difficulties.

(b)—Working of the Courts.

3. The *Murshidabad Hitaishi* [Murshidabad] of the 15th November protests against the orders of Mr. Halifax, District Magistrate of Murshidabad, suddenly turning out the local Criminal Court Muktiars and Revenue agents from the Court building verandah without providing any other accommodation for them.

MURSHIDABAD
HITAISHI,
Nov. 15th, 1905.

4. The *Pratihar* [Berhampore] of the 17th November refers to the case in which certain drummers were recently tried and discharged with a warning by Babu Ramsadan Bhattacharyya, a Deputy Magistrate of Berhampore, for having beaten their drums in some houses in Berhampore town on the occasion of a Puja, and says that these poor people should never have been harassed in this manner. Beating of drums forms a part of many religious ceremonies in India, and any attempt to stop it would amount to interference with the religion of the people of the country. It is, therefore, hoped that the District Magistrate of Berhampore, at whose instance the above case is said to have been instituted, will patiently bear the sound of drums in future.

PRATIKAR,
Nov. 17th, 1905.

DAILY HITAVADI,
Nov. 19th, 1905.

5. The *Daily Hitavadi* [Calcutta] of the 19th November discusses in the following terms the legality of the recent act of the District Magistrate of Rangpur in appointing a number of local gentlemen to act as special constables:—

(1) The law speaks of special police officers and not of special constables. As police officers do not carry batons as constables do, the Magistrate was in the wrong when he sent batons to the gentlemen concerned in the present case.

(2) Section 17 of the Police Act (V of 1861) is then quoted, and it is urged that none of the conditions mentioned therein as justifying the enrolment of special police officers are present in the case of Rangpur.

(a) There have been no riots or disturbances of the peace, no signs of any such things in Rangpur.

(b) The existing strength of the Police force in Rangpur is not inadequate to its duties, or at least has not been proved such till now.

(c) No Inspector or Superintendent of Police is known to have applied to the Magistrate for the assistance of special Police officers.

(3) Then again, those who are enrolled as special Police officers may make known to the District Magistrate any objections to such enrolment, if they have any such objections. Such objections, if rejected by the Magistrate, may be carried to the highest courts of law. The penalty for refusing to serve as a special Police officer is a fine of Rs. 50, the imposition of which may be appealed against.

HINDI BANGAVASI,
Nov. 20th, 1905.

6. Commenting upon the judgment of the Deputy Magistrate in the Railway Driver's case in Bankura, the *Hindi Bangavasi* [Calcutta] of the 20th November remarks that the judgment of the Court, presided over by a Brahmin, in the case in which the chastity of a Hindu woman named Raimani Dasi was sought to be violated by a European driver has caused great pain to the Hindus. Every sane man, be he a Hindu, a Musalman or a Christian, would be grieved to hear of this decision. Sir Andrew Fraser may, if he pleases, call for the records of this case and look into it.

(d)—Education.

SWADES,
Nov. 18th, 1905.

The proposed National University.

7. The *Swades* [Calcutta] of the 13th November thus deals with the necessity of establishing a National University in Bengal:—

(1) First, as regards lower primary instruction: though we are not opposed to the Kindergarten system on principle, yet, having in view the manner in which text-book for the primary courses are being prepared, we declare our opinion that putting our boys through these courses is merely wasting their time. The subjects of study selected for the lower primary schools suit the sons neither of the respectable classes nor of the cultivating classes. The authorities of the Education Department are particularly careful to see that germs of national feeling are in no way implanted in the breasts of the little boys who pass through these schools.

(2) Then as regards the schools and colleges affiliated to the University: a school and collegiate education in this country is taken advantage of by our young men with two objects: (a) to perfect the character, (b) to qualify for the professions and for Government service. As regards (a), we have no faith, looking at the University system of education as it is, that it can aid any young man in attaining to real manliness of character. How can it, when it does not permit one the right to say *Bande Mataram* with his whole heart, and to be present, even as a silent spectator, at a public political meeting? Next as regards (b), with the abolition of the system of competitive examinations, no young man can now expect to get a good post under Government, without influential backing, which is, of course, beyond the reach of the majority. The independent professions also are overcrowded and offer, year by year, a decreasing scope for young men to earn their livelihood by.

It thus appears that the present system of education does not prepare its recipients either for this world or the next. It is time therefore that a radical reform were made. The Government system of education will never provide for anything more than the preparation of a number of servants whose services it may require. Where then is the use of keeping up our connexion with the Government University any longer? If it is we who are to bear all the expense, why should we not set up our own University?

(3) As to the objection that any such National University as is proposed will not be recognized by Government, those who wish for Government service must necessarily go to the Government University. It is only those who aspire to improve themselves and their country by taking to the arts and letters, that may be expected to join the National University. Admission to the Bar may be sought through the Inns in London.

(4) The question of funds can never be an obstacle if the public are really convinced of the necessity of the project.

8. The *Bankura Darpan* [Bankura] of the 16th November condemns the students of the Presidency College, Calcutta, for committing an assault on Mr. Russell, because the idea of assaulting a tutor is repugnant to all

BANKURA DARPAN,
Nov. 16th, 1905.

The students and the *Swadeshi* movement.

Hindus. The writer also says that it is not the desire of the guardians of Bengali students that the latter should give up their studies and disregard all discipline in order to hold meetings, &c, in favour of the *Swadeshi* movement.

9. Referring to the circular issued by Mr. Lyon, prohibiting students from taking part in politics and joining the *Swadeshi* movement, the *Sanjivani* [Calcutta] of the 16th November says:—

SANJIVANI,
Nov. 16th, 1905.

Mr Lyon's circular to Educational Officers.

The only answer to the circular is this, that even if the students be intimidated by the threat that they will not be given Government appointments, or even if the grants-in-aid to schools be withdrawn, the Bengalis will never swerve from the path of duty. They will surmount all obstacles and eschew British goods.

10. The *Sri Sri Vishnupriya-o-Ananda Bazar Patrika* [Calcutta] of the 16th November says that in issuing a circular to the Rajshahi College and School authorities asking them to restrain their students from joining the *Swadeshi* movement, Babu Umadas Guha, the

SRI SRI VISHNU-
PRIYA-O-ANANDA
BAZAR PATRIKA,
Nov. 16th, 1905.

The Magistrate's circular to the Rajshahi College and School authorities.

officiating Magistrate of Rajshahi, has betrayed a nervousness testifying to his extremely delicate position. If a disturbance should break out, he being a native may run the risk of losing his appointment even. Government is slowly transforming Bengal into a second Russia. Does Government also mean to force the people to become as turbulent as the Russians?

11. The *Soltan* [Calcutta] of the 17th November doubts whether it will at all be possible to establish a National University in Bengal, because (1) Government would not recognise such a University, and (2) an enormous

SOLTAN,
Nov. 17th, 1905.

The proposed National University in Bengal.

sum of money would be required for the purpose. The writer advises the people to work coolly and with due deliberation and do real service to the country by preaching the *Swadeshi* cause in every town and village.

12. The same paper publishes the incidents at Madaripur relating to the order passed by Mr. Fuller for the flogging of a school-boy, and asks, has Mr. Fuller no child? If he has, with what heart has he then ordered the

BHARAT MITRA,
Nov. 18th, 1905.

The order passed by Mr. Fuller for flogging a school-boy.

flogging of a boy before any offence has been proved against him? With regard to the Head Master's reply to Mr. Fuller, in which the former is said to have declined to carry out Mr. Fuller's orders before making necessary enquiries, the paper continues, will the Head Master's letter now open Mr. Fuller's eyes to the illegal character of the orders that he has given, and induce him to show himself as an administrator instead of insisting upon his orders being carried out.

HINDI BANGAVASI,
Nov. 20th, 1905.

13. In giving a translation of the Lyon circular, the *Hindi Bangavasi* [Calcutta] of the 20th November says that many white people get angry at the word *Bande Mataram*.

The student circular.
At present every word uttered by the Bengalis creates alarm and a suspicion in the mind of the sahebs that they are crying nothing but *Bande Mataram*. But there are honourable exceptions, too, as it is seen that some Europeans are really pleased to see the Bengali boys uttering these words. The students are perplexed to see the angry attitude towards them of some sahebs.

A few school masters and college professors are just like those sahebs. Although it is a fact that a madman when teased becomes more excited, still his tormentors never cease teasing him. So it is with the sahebs who are annoyed at the cry of *Bande Mataram* by school-boys; yet who will deny that the cry is a mere childish freak? In the beginning the white men took no offence at the above cry, but things have changed since the issue of the student circular. The issue of a new circular creates fresh tormentors of madmen.

Circulars are of course issued under the direction of the Lieutenant-Governor. If the rulers of the old as well as the new Province become angry, there is no help. We are of course subject races, and anything said by us may be considered as an impertinence. But even Their Honours' fellow-countrymen are crying "fie, fie." From the contents of the Lyon circular it appears that the Government officers consider the *Swadeshi* agitation as a political movement.

We say the *Swadeshi* has nothing to do with politics and yet the Government officials by issuing circulars make it a political movement.

HINDI BANGAVASI.

14. In giving an account of the conduct of Mr. Emerson of Rangpur in giving effect to the student circular, the same paper says that Mr. Emerson no doubt has been

The Rangpur affair.
transferred from Rangpur, but justice has not been done in this unfortunate case. The Government officials ought to try to act calmly and cautiously at such times and try to restore peace by adopting peaceful measures.

KHULNA,
Nov. 16th, 1905.

15. A correspondent of the *Khulna* [Khulna] of the 16th November appeals to the local Deputy Inspector of Schools to pay a visit to the school-house at Kaliganj, the roof

The Kaliganj School.
of which, it is alleged, still remains to be properly thatched. In consequence, the students were put to the severest inconvenience during the late rainy months.

SANJIVANI,
Nov. 16th, 1905.

16. The *Sanjivani* [Calcutta] of the 16th November complains that circle pandits labour under a great disadvantage in that they are not paid their salaries, with anything like

Grievances of Circle Pandits.
regularity. Sometimes their pay for three or four months is allowed to fall into arrears, and the consequent hardship may be imagined. Inspectors and Deputy Inspectors of Schools are responsible for this irregularity. The attention of the Director of Public Instruction is drawn to the matter.

SRI SRI VISHNU-
PRIYA-O-ANANDA
BAZAR PATRIKA,
Nov. 16th, 1905.

17. Referring to Mr. Russell's report regarding students' messes and hostels, the *Sri Sri Vishnupriya-o-Ananda Bazar Patrika* [Calcutta] of the 16th November observes

Mr. Russell's report.
that a perusal of the report must convince most persons that it is a thoroughly one-sided and malicious document. That the student community should take it, as they have done, as a calumny can easily be imagined. Mr. Russell is not a Police Constable, nor is he accustomed to live with *budmashes* and *dagis*. It is, therefore, not a little surprising that though an officer of the Education Department, he can indite a report like an Indian Police Officer. A careful scrutiny of the real state of things shows that Mr. Russell's remarks are far from true. A foreigner of his standing can scarcely be expected to have the capacity of forming a correct estimate of the real circumstances. Whether Government will attach any importance to Mr. Russell's remarks is quite a different matter. But the slander with which Mr. Russell has branded our students must be looked upon as a grave calamity.

With what feelings Mr. Russell regards the students can be gathered from his report. What wonder then that he should ill-treat the students under his charge? It is generally admitted that Indian students are naturally mild and well-behaved. How a Professor would fare under similar circumstances in

Europe is well known. How to save the boys from oppressions at the hands of their Professors is a question which every thoughtful man ought seriously to ponder over

18. Commenting upon Mr. Russell's report on messes in Calcutta, the *Hindi Bangavasi* [Calcutta] of the 20th November observes that a difference as of heaven and hell will be discovered if the conduct of students in India and England be compared.

HINDI BANGAVASI,
Nov. 20th, 1905.

Mr. Russell's report.

(e)—*Local Self-Government and Municipal Administration.*

19. The *Purulia Darpan* [Purulia] of the 13th November brings the following charges against the Purulia Municipality:—

PURULIA DARPAN,
Nov. 13th, 1905.

(1) There are many spots in Purulia town where hundreds of people ease themselves every day, but the Municipal authorities take no notice of the fact.

(2) The latrines attached to the houses of the rich and influential residents of the town are cleansed twice daily, but those attached to the houses of poor people are not served even once in ten days.

(3) There is a remarkable want of street lights in such parts of the town as require them most urgently.

(4) Whilst rich and influential residents of the town are freely allowed to construct culverts over drains in front of their houses, the Municipal authorities will punish a poor man for putting even a wooden box across the drain in front of his house.

(g)—*Railways and communications, including canals and irrigation.*

20. The *Jyoti* [Chittagong] of the 16th November complains of overcrowding in the third class carriages of the Assam-Bengal Railway on the 10th and 11th November, on which

JYOTI,
Nov. 16th, 1905.

Two railway complaints. days there was a large gathering of pilgrims, numbering two or three thousand, at Sitakund. There was besides such press at the booking-office at Sitakund Station that many passengers (generally females) could not get back the change which was their due as excess over the proper fare.

Mr. Siddiq Ahmed Chowdhury writes to the same paper, narrating that the other day, along with his sister's husband, M. Fazlar Rahman Chowdhury, he bought two second class tickets at Barabakundu Station, intending to travel to Chittagong town. When, however, after purchasing their tickets, they proceeded to board a second class car, and for this purpose had got on the footboard, they were refused admission by a Eurasian passenger inside the car. The assistance of a Station Master and a Guard was sought, but to no purpose. The two Musalman gentlemen were therefore compelled to travel third class. And when they arrived at Chittagong, it was only with the greatest difficulty that they could get the Guard to give them a written certificate to this effect in order that they might claim refund of part of the fare they had paid.

21. The *Murshidabad Hitaishi* [Murshidabad] of the 15th November writes that reports are being received of various kinds of oppression by the employes of the new Ranaghat-Murshidabad Railway, which seem to call for interference on the part of the proper authorities.

MURSHIDABAD
HITAISHI,
Nov. 15th, 1905.

A railway complaint.

22. Referring to the punishment inflicted on Driver Forsyth and his accomplice, Nazir Sheikh, by the Deputy Magistrate of Bankura, for outraging the modesty of a young woman, the *Bangavasi* [Calcutta] of the 18th November observes that the public have been greatly mortified at the light punishment inflicted on the offenders. His Honour the Lieutenant-Governor should call for the records of the case and see whether the claims of justice have been satisfied.

BANGAVASI,
Nov. 18th, 1905.

The case of Driver Forsyth.

(h)—*General.*

23. The *Charu Mihir* [Mymensingh] of the 14th November writes:—

CHARU MIHIR,
Nov. 14th, 1905.

Messrs. Fuller and Savage. Mr. Fuller seeks to govern his new charge only by means of circulars and proclamations. A good many circulars have been issued under his orders since the short time ago that he took over charge of his new dominion.

It is rumoured that Mr. Savage, the Member of the Board of Revenue at Dacca, is bringing disgrace on Government by showing an aptitude for improper conduct. He has no connection with the administration; yet, so the rumour goes, he is meddling everywhere and is creating all the mischief. He has brought the Nawab of Dacca under his influence, and through him is guiding the Musalman community of the new Province into a path different from that followed by the Hindus.

CHARU MIHIR,
Nov. 14th, 1905.

24. The *Charu Mihir* [Mymensingh] of the 14th November writes that though the partition has been accomplished, the agitation in the country still retains its old tremendous force. The *Swadeshi* agitation, though it originally arose out of, is now quite unconnected with, the Partition Question. Government is making mistakes at every step in connexion with this agitation. The circular for the repression of students and other harsh measures have driven the Bengalis well nigh to madness.

It makes one's hair stand on end to think of the deep discontent which Lord Curzon has created in Bengal. This sort of Government cannot continue well for long. It is probable that without the annulment of the Partition and a radical revision of the Curzon policy, the country will not again be pacified. Lord Curzon has left India with a heavy responsibility for his successor.

CHARU MIHIR.

25. Referring to the recent Government order in Eastern Bengal prohibiting the utterance of the cry of *Bande Mataram* and the holding of political meetings in public, the

Charu Mihir [Mymensingh] of the 14th November writes:—

Those who were hitherto sceptical as to whether the Partition would or would not do us any harm will now have their eyes opened. Government is showing itself in a temper. But will such severely repressive methods be practicable in Calcutta? And yet Calcutta is the centre of the *Swadeshi* agitation.

This is the first time that we hear of an English lady being subjected to indignity in the public streets. We see that Mr. Fuller is being misled by false reports. It is a matter for Musalmans to glory in that they have been put in the same class as Europeans by Government. But no Musalman will say that any of their community has been humiliated or harassed as a result of the *Swadeshi* agitation. Whence comes then this love for Musalmans? The Musalmans are no fools, and are quite able to understand the meaning of this new-born affection. Government has not been able to keep disguised the policy of sowing dissensions which it is now-a-days pursuing.

PALLIVASI,
Nov. 15th, 1905.

26. The *Pallivasi* [Kalna] of the 15th November says that the weavers of

Manchester are as much the subjects of the British Government as the weavers of Bengal. Will the Government then call it sedition on the part of the Indians if the latter stand against the English manufacturers for the sake of self-preservation? If that is the real intention of the Government, let it declare it openly, and the Hindus, who are fatalists, will ascribe the situation to their own lot.

SRI SRI VISHNU-
PRIYA-O-ANANDA
BAZAR PATRIKA,
Nov. 16th, 1905.

27. Referring to the affairs at Barisal the *Sri Sri Vishnupriya-o-Ananda Bazar Patrika* [Calcutta] of the 16th November

Affairs at Barisal.

says that the state of things there is very serious, and it does not seem likely that everything will pass off quietly. Government is driving peaceful and quiet people to extremes by its action. The sad plight to which the country has been reduced is really disconcerting. Such impatience in rulers can never produce good results.

SRI SRI VISHNU-
PRIYA-O-ANANDA
BAZAR PATRIKA.

28. The same paper has the following:—

The real object of Government in issuing circular after circular, and notably the one issued by Mr. Lyon (No. 33T.C., dated the 8th November 1905) is to put down the students and by that means to check the *Swadeshi* movement. Government is not particularly anxious for the welfare of the students, nor does it mean by issuing the circulars to keep the peace of the country. It must obey the mandate of Lancashire, and hence, it has issued

the circular. Here again Lord Curzon is at the bottom, and the circulars are not the work either of Sir Andrew Fraser or of Mr. Fuller.

We have said that Government has completely lost its head in this *Swadeshi* muddle. It knows not what it does or what it says. Its recent doings have provoked the derision of the people. It is found that the wisdom which ought to characterise officials who have to administer the affairs of the Indian Empire is totally wanting in them. Is Government still unaware that Government employment no longer possesses any great attractions? People no longer dread the loss of employment under Government. They of course fear oppression and lawlessness, though this fear is also diminishing day by day. Government may depend upon what we have said. Let it decide which is the better course of the two—intimidation, or winning the affection of the people?

29. The same paper says that the circular addressed by Mr. Lyon to Divisional Commissioners will fail to serve its purpose. Mr. Fuller is issuing new circulars day after day with a view to stop the *Swadeshi* movement. Such an attempt does not speak well for his intelligence. Circulars will hardly stop the shouting of *Bande Mataram*. No attempt has yet been made to gag the native papers. Who can say what fate is awaiting them in the near future? It is to be hoped that this official brow-beating will not terrify the people, who ought courageously to eschew foreign and encourage *Swadeshi* goods.

30. Referring to the circular issued by Mr. Lyon, Chief Secretary to the Government of Eastern Bengal and Assam, prohibiting the shouting of *Bande Mataram*, the *Sanjivani* [Calcutta] of the 16th November says that it marks the beginning in Eastern Bengal of the state of things obtaining in the non-regulation Province of Assam. The circular is illegal and nobody is bound to obey it. By this circular Mr. Fuller makes those acts cognizable by the Police which under the law is non-cognizable. If after this anybody should say that the existing laws and the system of administration would be changed in the new Province, would he be very far wrong?

31. The *Rangpur Vartavaha* [Rangpur] of the 17th November says that the appointment of special constables at Rangpur and other acts on the part of the Magistrate of the place in connexion with the *Swadeshi* movement have struck terror into the hearts of the local people.

32. The *Bangavasi* [Calcutta] of the 18th November has the following:—
Mr. Lyon's circular. Mr. Lyon's circular lays down that offences that are not cognisable by the Police should be brought to the notice of the higher authorities. How should such things be characterised? No one dares to speak out of respect to the new Lieutenant-Governor, but everybody understands the real truth. Christian Missionaries often abuse the Hindu gods. But that does not, it seems, at all endanger the public peace. But if you were to tell one of your countrymen, "Brother, don't buy foreign goods," immediately the peace of the country is menaced, and the fact must be brought to the notice of the authorities! If a man is held guilty simply because he prevails upon another to eschew foreign goods, one is curious to know if he would be held equally guilty if the reverse were to happen, viz., if a man induced another to buy foreign goods in preference to *Swadeshi* goods. The fact is that the race of Nilkamals (simpletons) is now-a-days too much in evidence.

33. The *Sandhya* [Calcutta] of the 18th November writes as follows:—
Mr. Fuller at Barisal. A man has been brought from the jungle to occupy the throne of Eastern Bengal. A pearl necklace has been put on the neck of a monkey (burnt face.) A bowlful of *kshir* (milk thickened by boiling) has been given to an unrefined rustic. Is this what a Lieutenant-Governor should be? Is it possible for one to rule a country unless one gives up the rough habits of a tea-garden and learns manners? What insults are being heaped upon the Emperor! That prince of boors, Fuller, has become the representative of such a great Emperor! Fuller *bahadur* came to Barisal in a hurry. Every one thought that he would settle all

SRI SRI VISHNU-
PRIYA-O-ANANDA
BAHAR PATRIKA,
Nov. 16th, 1905.

SANJIVANI,
Nov. 16th, 1905.

BANGPUR
VARTAVAHA,
Nov. 17th, 1905.

BANGAVASI,
Nov. 18th, 1905.

SANDHYA,
Nov. 18th, 1905.

disputer. But how can he settle disputes, who is innocent of manners and does not know how to speak with gentlemen? He called a number of gentlemen and when they came within his power he told them whatever came to his lips. He has also abused Surendra Babu. What presumption! The owl has screeched against the moon. But what does it matter to the moon if the owl makes faces at it? That man (Mr. Fuller) has also said "I am the son of Nawab Shaista Khan, I shall disregard Emperor Edward and follow the example of my Nabab father." It makes one laugh and cry at one and the same time to hear of all this. Even Nababs never deported themselves in this manner. To open his (Mr. Fuller's) watch and ask a number of gentlemen to withdraw their proclamation within a second on pain of severe punishment, and to be angry because Aswini Babu was half a minute late in rising from his seat. All this has greatly pained us. How gentle and generous our Emperor is. Our hearts become full when we think of His Majesty's mother, who is now in Heaven. And to-day the Prince of Wales himself is present in India. We cannot bear this insult to the Royal family. It is a matter of great regret that the English official is casting a blot on the name of the English Sovereign. Lord Minto is coming. Let him remedy the present state of things. One can bear *zulm* and *sabardusti*, but one cannot bear the sight of a Lieutenant-Governor, who is as rough as a constable in the street. Mr. Fuller is acting against the principles of the British constitution. Unless he is checked, it will be difficult to keep peace in the country.

BANGA DARPAN,
Nov. 18th, 1905.

34. The *Banga Darpan* [Chinsura] of the 18th November says that the *Swadeshi* movement has drawn the eyes of the whole world towards Bengal. All the misrepresentations

indulged in by the officials headed by Lord Curzon have so far failed to obscure the glory of the movement. Even the gods have come forward to help it. The national feeling in the country is receiving an immense impetus from the actions of Sir Andrew Fraser and Mr. Fuller. Mr. Fuller is said to be even prepared for blood-shed. Good news indeed! In all countries and in all times national life has been nourished by human blood. And it is certain that the national life of Bengal will be greatly strengthened by any blood-shed which Mr. Fuller may cause. Every drop of Bengali bloodshed will stand at the doors of the great souls, who are the helpers of the weak and the helpless. Mr. Fuller can take the lives of a few innocent Bengalis, and such an act on his part may be overlooked by his superiors. But who will save him from the ever vigilant Master of all masters? Even now the sighs heaved by those who have been oppressed by him have carried the tale of his cruelty to the throne of the Most High, and how long will he be suffered to disregard their petition? There is, therefore, no cause to be frightened. Let Mr. Fuller do his utmost. Let God's mercy continue to strengthen us, and all the threats of a hundred such men as Mr. Fuller will fail to shake us.

What madness! What has holy British rule come to? Mr. Fuller says, we have gone back five centuries. Is it so, or is it he, a disgrace to British rule, who has gone back five centuries? Mr. Fuller should remember that if this sort of administration which obtained five hundred years ago is revived, it is not we alone who will live in insecurity, he too will be equally unsafe. India was never governed by brute force alone, nor will she be so governed in future.

BHARAT MITRA,
Nov. 18th, 1905.

35. The *Bharat Mitra* [Calcutta] of the 18th November has a long article headed "Nabobdom" (tyranny) in the new Provinces, in which the mischievous effects

Tyranny in the new Provinces. of Mr. Fuller's anti-student circulars and the vagaries of the Magistrate of Rungpur and other places are noticed at length in the following terms:— Although the officers have nothing to lose by the boys shouting *Bande Mataram* or inducing their countrymen to use country cloth since they are neither merchants, merchants' agents or even brokers, still they burn with rage when they hear the above words. What monstrous powers have the Magistrates of this country been armed with; Magistrate's rule is now being introduced in the schools of this country instead of the school-master's. Since the Universities Bill became law, people feared that they would have to start their own schools, but they little thought that the Magistrates would so soon enter schools like wolves and scare away the boys like so many sheep.

Mr. Fuller's behaviour towards some native gentlemen of Barisal as reported by the *Bengalee* is also noticed.

36. The following is an extract from an article in the *Hitavarta* [Calcutta] of the 19th November, criticising the proclamation by the Government of Eastern Bengal and Assam, issued under the signature of Mr. P. C. Lyon, the Chief Secretary to that Government:—

HITAVARTA,
Nov. 19th, 1905.

A warning.

Lyon means a lion, i.e., after all a beast, and one smells the beast in the proclamation issued by him. Disturbance of peace can occur in various ways, for instance by making mouths, calling names, assaulting, etc. If some *badmash* were to come before Mr. Lyon, he might cause disturbance of peace by calling himself as related to Mr. Lyon in various ways. Are all such offences cognisable by the Police?

If laws like these are to be made by Mr. Lyon (lion) or some other beast, he will reap the fruit at once. The days of force and high-handedness are gone. Government should therefore issue orders in a straightforward manner. Diplomacy will not do. We give this warning in time.

37. Referring to the interview of Mr. Fuller with Babu Aswini Kumar Dutta and others at Barisal, the *Swadesh* [Calcutta] of the 20th November writes as follows:—

SWADESH,
Nov. 20th, 1905.

Mr. Fuller at Barisal.

The manner in which Mr. Fuller has begun to conduct the administration of the new Province, is not at all calculated to produce a feeling of respect for it in the heart of any man possessing a sense of self-respect. The attitude taken up by the officials leads people to think that a violent conflagration prevails in the country. May the country be saved from the effects of such a conflagration.

38. The *Dacca Gazette* [Dacca] of the 20th November says that the Bengali should cry "Amen" to that part of Mr. Fuller's circular regarding students and the *Swadeshi* movement in which it is said that students joining the movement will lose all hope of getting Government service in future. The country will not prosper so long as the hankering after service on the part of its inhabitants will not abate.

DACCA GAZETTE,
Nov. 20th, 1905.

The *Swadeshi* movement and Government service.

39. Referring to the rumoured fracas at Barisal between the military and the students on the 15th instant, the *Hindi Bangavasi* [Calcutta] of the 20th November says that, although there is no evendence to prove the correctness or the falsity of the rumour, it is certain that a great unrest prevails in the new Provinces, and this is not to the credit of the British rule in India.

HINDI BANGAVASI,
Nov. 20th, 1905.

The unrest in Barisal.

40. The *Samvad Prabhakar* [Calcutta] of the 21st November protests against the decision of the Government to make special constables of teachers in connection with the *Swadeshi* movement. There is no seditious or rebellious spirit in the country. And it would be a great blunder to try to needlessly persecute its inhabitants by force of arms.

SAMVAD PRABHAKAR,
Nov. 21st, 1905.

Teachers and the *Swadeshi* movement.

41. The *Daily Hitavadi* [Calcutta] of the 21st November writes:—

DAILY HITAVADI,
Nov. 21st, 1905.

"Terrible state of affairs at Barisal." Utter anarchy has begun to prevail at Barisal. On enquiry we learn that a telegraphic message despatched from Barisal to the address of the *Bengalee* in Calcutta did not reach the office of that newspaper, but was intercepted at the Calcutta Telegraph Office. Will Government enquire whether this highly illegal act was actually perpetrated or not?

INTERFERENCE WITH TELEGRAPHIC AND POSTAL MESSAGES.

The other day the Calcutta correspondent of a Marathi paper wished to despatch a message to the address of the *Kesari* newspaper of Poona, about the establishment of a National University and about events at Barisal. The Telegraph Office people refused to transmit part of this message; similarly we ourselves have been at times missing letters addressed to us from Barisal. We suspect that some treacherous Government officer is interfering with the sanctity of the post and the telegraph and is illegally obstructing the transmission of news. We wish to know whether the Lieutenant-Governor is

prepared to remove the doubts in the public mind by returning a straightforward answer in the present matter.

ILLEGAL ZULUM.

Thieves, deceivers and dishonest men only act in this fashion. If the authorities proceed in this way, what impression will the public get of their honesty? In the name of religion and justice, we warn the authorities to think betimes of the dire sequel of all this, the disquiet which will be brought into existence where quiet now reigns. We are loyal subjects, and we declare these sentiments publicly in the interests of the Government, of the people and of the peace of this country. Adding to the discontent of the ruled bodes no good to rulers. This sort of unprovoked oppression, dishonesty and ill-treatment will lead to the worst consequences.

PUNISHMENT.

Babus Priyanath Guha, Sricharan Sen, Purna Chandra De, Dr. Nishikanta and some other gentlemen numbering eleven in all have been ordered to remain away from Barisal for two weeks. The Barisal public have been told that they are not to hold any meetings for a similar period. The names of certain persons have been taken down by the police, who are keeping a strict watch on their coming in and going out. What greater *zulum* could be perpetrated even under the *regime* of the *Mags*? What, if not this, is an illustration of the law banished?

OUR DUTIES.

We shall, by all lawful and just means, check this disquiet, anarchy and oppression. After finishing his work in Calcutta, a special correspondent on behalf of the *Hitavadi* charged with the duty of inquiring into this question will start for Barisal in the course of two or three days. Who are in revolt against the Government? Those who cry *Bande Mataram*, or those who, to repress that cry, trample upon the laws of the realm, bring discontent into the country and interfere with the liberty of inoffensive British subjects? We demand an answer to this question. We shall check this anarchy by all lawful means, and we pledge our lives for the purpose.

DAILY HITAVADI,
Nov. 22nd, 1905.

42. The *Daily Hitavadi* [Calcutta] of the 22nd November writes:—

Affairs at Barisal.

Anarchy is still rampant at Barisal. A few days ago, the correspondent of the *Amrita Bazar Patrika* newspaper wired from Barisal that the authorities at the Telegraph Office there had refused an urgent message of his. This was on the 16th November last. The next day, the correspondent of the *Bengalee* newspaper in concluding a message wrote that that perhaps might prove to be his last message. Even then we gave up all expectation of receiving any fresh news from Barisal. At the same time we could by inference understand to some extent what terrible oppression the officials were resolved on committing in that place. We now see that our apprehensions were not unfounded. As a matter of fact no sort of fresh news from Barisal is coming any longer here by telegraph. Our readers already know that a telegram addressed from Barisal to the *Bengalee* office on Saturday last was held back at the Calcutta Telegraph Office. Since then we have received fresh information that, on Monday last, two more telegrams were sent to the *Bengalee* newspaper. But these messages also having reference to stories of outrages on females by Gurkhas were suppressed by the authorities. We stand astounded at it all. Are these things being enacted at Barisal under the *regime* of the same English people who hitherto used to reproach Russian methods of Government? What can be a matter of greater disgrace to the English name than the fact that English officials, instead of trying to prevent outrages on females, are resorting to unworthy courses in order to keep the stories of these oppressions from getting public? Will the Government retain the confidence of its subjects after conduct like this? We trust Lord Minto will check these terrible oppressions as soon as he can.

43. The *Sandhya* [Calcutta] of the 22nd November writes as follows:—

SANDHYA,
Nov. 22nd, 1905.

The *Swadeshi* movement and the present situation.

The story of the wolf and the lamb is well known. When the strong want to oppress the weak, some plea, however ridiculous it may be, must be invented or the world will cry shame. Like the wolf in the fable, our rulers are determined to nip in the bud the present infant agitation in Bengal. An excellent plea has suggested itself, namely, the preservation of peace, and a crusade has been proclaimed by the two Lieutenant-Governors of East and West Bengal, which is unworthy of the British Government. The English are loud in their denunciation of the Russian tyranny, but they do not hesitate to adopt the most shameful methods the moment their own interests are injuriously affected. To hide their shame, they have taken shelter under this plea of keeping the peace. Is the world still so foolish as not to see through this most transparent subterfuge? An open enemy is far better than a false friend. Let the rulers say candidly what they really mean. So long as the people were slavishly licking your feet, you were generous enough to show a superficial sympathy in your policy. But just as they are trying to raise their heads, you are kicking them down. Where is the necessity of misusing the words "preservation of peace"? Where are the people who have disturbed the peace? Was there any single instance of the breach of the peace on the 16th of October last, when lakhs of people assembled? For three months continuously the agitation has been going on and yet a single instance of breach of the peace has not been reported. A trumpety case was created with the help of Inspector Carroll in Harrison Road. This was made the pretext for issuing the circular against students by Sir Andrew Fraser and for the policy of repression inaugurated in Rungpur, Madaripur and Barisal by Mr. Fuller. The students have been put down in Rungpur and Madaripur, Dacca has been threatened, and armed soldiers have been sent to Barisal. The Presidency and Hooghly College students as well as the students of other schools and colleges are being harassed. The shouting of *Bande Mataram* has been prohibited; no one is permitted to say anything against the sale of foreign goods, and the holding of meetings has been forbidden. Disobedience of these orders will be visited with condign punishment. Why this tyranny, pray? What have we done? Have we trampled under foot your fields of ripe corn? There has been absolutely no breach of the peace, why then so much fuss about keeping the peace? It is yourselves who are guilty of breaking the peace and are driving the peaceful people to desperation. We, of course, understand why you are so exasperated. You do not like that we should shake off our slavish habits and learn to stand upon our own legs and thus improve our arts and industries. You want therefore to crush us. You want to strangle us lest we should unite and become strong by the invigorating influence of the sacred words *Bande Mataram*. Keeping the peace, indeed! Your real object is to kill the *Swadeshi* movement. But, if we and our leaders are men, we shall let the civilised world have a glimpse into this your hypocrisy. We will break into pieces this vase filled with the unclean rubbish of your dishonesty in the midst of a market place, so that all people shall know of it. We are not a mad people, our students are not barbarous or boisterous like the students of your country. We want to show to the world that we can stand upon our own legs without bloodshed, without force of arms and without committing any breach of the peace. We are sons of Rishis, the descendants of the great ascetic Sakyamuni. We do not mean to go into any excesses, but at the same time to accomplish our great purpose. We will never give up our vow. The sacred *muntra* *Bande Mataram*, into which we have been initiated, we will carry out, even if we should die in the attempt. If you want to cut off our heads, do it. But why this hypocrisy? Pronounce the verdict, we stand ready to abide by it with all equanimity. If you like, deluge Bengal with our blood, but remember that the new progeny that will arise out of this blood, will command the respect of the world. Why then hesitate? Enter the lists openly and let the world stagger at the sight; you are not afraid of the thunder of the cannon, but the words *Bande Mataram* in the mouth of young boys destroy your equanimity. Who will put faith in this foolish feint? The real truth is that you are prepared to sacrifice us who are your peaceful subjects, when the interest of your kith-and-kin are involved. You have

therefore sent soldiers to Barisal. Throw off the mask, then, and appear in your true colours."

HITAVADI,
Nov. 17th, 1905.

44. The *Hitavadi* [Calcutta] of the 17th November writes:—

The London *Times* on the Prince
of Wales's visit to India.

The London *Times* has said that the visit of the Prince of Wales to India will bring home to the people the conviction that the Royal Family represents the permanent element in the Government of the British Empire; that great Viceroys and distinguished Generals may come and go, but mistakes once made are not irrevocable. This refers, no doubt, to Lord Curzon and Lord Kitchener. We are, of course, aware that higher authorities exist in England who have the power to rectify the mistakes made by Viceroys and Generals, and the visit of His Royal Highness will not in any way serve to modify our former ideas on the subject. The pity is that those higher authorities only too often put implicit faith in the words of the Viceroy and disregard the united protest of the entire Indian people.

If India had been governed as England is governed, or even if the system of Government prevailing in English Colonies had been established in England, we should have had little to complain. India is under the benign rule of His Imperial Majesty Edward VII; it has been described as the brightest jewel in the English Crown; yet it is the land where selfish and mean-minded officials behave themselves in the most high-handed manner. The people have no voice in the administration of the country. Their views are all rejected with contempt. The British administration of India is a ridiculous misnomer. If we could imagine that His Royal Highness would have an opportunity of witnessing the various acts of oppression with his own eyes, if there were the faintest chance of the attention of the British public being directed to the affairs of India as a result of the Prince's visit, then of course we might be said to be in a position to realise the beneficial character of his visit. Does the *Times* mean that we should console ourselves merely with the knowledge that the authorities in England have power to redress our wrongs and that we are the subjects of King Edward VII, while we continue to groan under the worst tyranny of the officials? How long we ask, can the people continue under such a cruel delusion?

SWADESH,
Nov. 20th, 1905.

45. Referring to a recent article in the London *Times* on the subject of the Prince of Wales's visit to India, the *Swadesh* [Calcutta] of the 20th November writes as follows:—

The *Times* on the Royal visit to
India.

There is at the present time a real necessity for such articles as the one noticed above. We think that people in England are slowly coming to understand that Lord Curzon's *suberdast* and ungenerous policy of administration has created a widespread discontent in India. A continuance of his rule for some time more would surely have completely sapped the foundations of British *prestige* in the country. Fortunately, however, the Prince and Princess of Wales have come to India at this critical time. The Indians will, no doubt, be very glad to see their *Raja*, but it is only if the Royal visit confers on them some political privilege that it will and can be remembered by them with gratitude. Royal visits unaccompanied by the grant of some such privileges, and undertaken at intervals of 20 or 30 years, will hardly enhance the attachment of the people to the British Empire.

The *Times* says that the Royal family represents the supreme and permanent element in the Government of the British Empire. This may be true in the case of the other part of the Empire. In India, however, the power of the Viceroy alone is supreme. We do not always see our *Raja* and have no direct concern with His Majesty. His powerful Viceroy alone is to us the sole ruler of our destinies. In this state of things how can our loyalty to the Sovereign be placed on firm and stable foundations? If we make a petition to our *Raja* enumerating our sorrows and grievances, it will most probably not even reach him. What is then the use of telling him the tale of our sorrow? The Prince has come to India, and we shall welcome and honour him and his Royal Consort, as it is unquestionably our duty to do so. But can we expect that if we make any petition to him it will be of any effect? It is true that if our Emperor so desires he can do us much good, but it is also true that he will not be able to do anything of the kind so long as the present form of administration obtains in

this country. Unless the post of Viceroy is abolished, no direct connexion can be established between the people and their Sovereign, and it is such a connexion which we desire to be established in India. We want to do our own work directly under our Sovereign. The Empire cannot prosper so long as the power of the subject people on which the power of the Sovereign is established is not revived. The days of *subdast* rule are gone. Such rule has vanished from almost all civilised countries. It is therefore a regret that it should continue in India alone.

46. The *Daily Hitavadi* [Calcutta] of the 18th November says that when Lord Curzon first came to India as her Viceroy,

DAILY HITAVADI,
Nov. 18th, 1905.

Lord Minto. the Indians accorded him a most hearty and enthusiastic welcome. But in return they received from him a sort of treatment which will make their hearts ache with pain for a long time to come. And now the Indians have again come forward to welcome a new Viceroy in the hope that he will do something to save them from the administrative despotism which Lord Curzon has inaugurated in the country. The Indians have two grounds to entertain this hope—(1) Lord Minto does not come to India as Lord Curzon did, as a ruler altogether inexperienced in the art of administration, and (2) Lord Minto is older than Lord Curzon in age and is, consequently, expected to possess greater gravity and wisdom than the latter does. It is also expected that during Lord Minto's *regime* the British Government will pass into the hands of the Liberals.

It is not known whether Lord Minto will save the inhabitants of the new province in Bengal from the oppressions which are being committed on them by their new Lieutenant-Governor, because His Excellency is an Imperialist like Lord Curzon. But still the people hope that his advent will put a stop to the state of anarchy which Mr. Fuller has inaugurated in the new Province. If the first act of His Excellency in Bengal be to give peace to its inhabitants, then they will know him to be a popular ruler. The present disturbed condition of the country will in no time put his administrative wisdom and ability to test. His Excellency is besought never to be influenced by the following three ideas, which always served to misguide Lord Curzon:—

- (1) That there is no public opinion in India.
- (2) That the educated community in India has no sympathy with or influence over the uneducated masses.
- (3) That officials are better acquainted with the feelings and sentiments, and wants and grievances of the people than are the Indian leaders.

The agitation over the partition of Bengal has proved, beyond dispute, that all these ideas are baseless and unsound.

47. The *Hitavarta* [Calcutta] of the 19th November asks, who is to bear the expenses of the journey to and from Agra

HITAVARTA,
Nov. 19th, 1905.

Who is to pay for the trip to Agra?

incur by Sir Andrew Fraser, the Lieutenant-Governor of half Bengal, who had gone thither to bid farewell to Lord Curzon? If it is to be borne by the people, what has this sort of loyalty, the same paper asks, to do with the people? The Hon'ble Mr. Fuller had also gone to Agra for a similar purpose. The doings of our Lords are really inexplicable!

48. The same paper writes:—

Do Lord Curzon and Sir Andrew Fraser represent the people?

Lord Curzon's favourite idea was that there was no such thing as Indian public opinion. How could, then, an advocate of such an opinion welcome the Prince of Wales in the name of the people of India? Sir Andrew Fraser has done the same thing on behalf of the Bengalis. Did the two Lords go to the people and ask their opinion in the matter? Lord Curzon is the representative of the Sovereign and not the people. What authority has he then to express the views of the people? It is for this reason that we find it difficult to know the real man when he can put on various garbs at his pleasure.

HITAVARTA.

III.—LEGISLATION.

49. The *Sandhya* [Calcutta] of the 20th November severely censures the

SANDHYA,
Nov. 20th, 1905.

The native members of the Bengal Legislative Council.

native members of the Bengal Legislative Council for attending a recent meeting of the Council, and says that interpellations on their part are completely

useless. Their presence in the Council, the writer is of opinion, is useless and should be stopped.

DAILY HITAVADI,
Nov. 21st, 1905.

50. Referring to a certain question intended to be put at the sitting of the Bengal Council on the 18th November last by Mr. Chowdhury, but disallowed by Government, the *Daily Hitavadi* [Calcutta] of the 21st November writes :—

Is it the idea of His Honour that the public take no interest in knowing whether or no any Government officers are acting in any way against the *Swadeshi* agitation, and whether Government approves or does not approve of their so doing? In connexion with this *Swadeshi* agitation, it is the idea of many knowing people that it is not the intention of Government that the people of this country should use cloths and other things of country-make only. Will not this idea obtain a firmer hold on the public mind in consequence of the refusal by Government to reply to the question of Mr. Chowdhury in the present instance?

IV.—NATIVE STATES.

MIHIR-O-SUDHAKAR,
Nov. 17th, 1905.

51. The *Mihir-o-Sudhakar* [Calcutta] of the 17th November says that all India rejoices at the conferring of independent powers on the Maharaja of Kashmir. The generosity shown by Lord Curzon in this case is such as to extort praise even from his enemies.

VI.—MISCELLANEOUS.

SWADESHI,
Nov. 18th, 1905.

52. The *Swadeshi* [Calcutta] of the 18th November welcomes the Prince and Princess of Wales to India.

The Royal visit.

BURDWAN SANJIVANI,
Nov. 14th, 1905.

53. The *Burdwan Sanjivani* [Burdwan] of the 14th November regrets to see included among the engagements of their Royal Highnesses during their approaching stay in Calcutta, a *purda* party at Belvedere to meet the Princess of Wales; and wonders whether any real Hindu or Musalman lady will attend this party. Some head of a Hindu family of eminence in Calcutta must have offered to send the ladies of his own household to Belvedere on the occasion, otherwise it is not likely Government should have made arrangements for that purpose. An appeal is made to the entire Hindu community to visit their displeasure on this man, who, it is declared, is a disgrace to the Hindu name.

PALLIVASI,
Nov. 18th, 1905.

54. The *Pallivasi* [Kalna] of the 15th November welcomes and blesses the Prince and Princess of Wales, and writes as follows:—

Your Royal Highnesses are the future Emperor and Empress of India. There is a possibility of your visit doing great good to her. We, therefore, hope that you will take advantage of this visit to make a good and correct survey of the real condition of the country.

Prince, there is no possibility of our cries reaching your ears. You have come to see the condition of this country, but the officials have so arranged that it will not be possible for native-conducted newspapers to be seen by you. How will then the object of your visit to India be gained?

The partition of Bengal has deeply wounded the feelings of the people of the country, or they would have made adequate arrangements to give you a fitting welcome. But the grief caused to them by the separation of brother from brother as a result of the partition will make them unable to do so. Nevertheless they cherish the most fervent loyalty to your persons.

BANGAVASI,
Nov. 18th, 1905.

55. The *Bangavasi* [Calcutta] of the 18th November accords a warm welcome to His Royal Highness the Prince of Wales, to India. The writer continues:—

Come, come to India, this land of golden sunshine. The moment is auspicious. Millions of thy loyal subjects are awaiting thee with a whole-hearted devotion. Behold, our zenana ladies are anxiously awaiting the moment when they will be permitted to receive your Royal Consort! India has

fallen from her high state. How can she give you a fitting welcome? Her sun has set; all that she has is her tears and her un-alloyed love. If you have come at last, O wipe her tears, and infuse life into her all but dying frame by words of hope and encouragement! If you could come to Bengal first, our hearts would have been satisfied. Your advent into Bengal at this critical moment, when dark clouds are hovering all round, would have freed her from her chains, the prison doors would have been thrown open, and her tears would have been dried. The helpless millions of Bengal are now shedding bitter tears of anguish, and are anxiously expecting to hear your loving words. Just see, your Imperial Father's Viceroy has, with a stroke of his dread axe, cut up this land into two. There is a reign of terror in the land. O come and see how your loyal people are groaning under the most abject despotism and lawlessness. Accept this hearty welcome of the people and give them relief and peace.

56. The *Bharat Mitra* [Calcutta] of the 18th November welcomes their Royal Highnesses the Prince and Princess of Wales in the following terms:—

The Royal visit.

BHARAT MITRA,
Nov. 18th, 1905.

The country had been long under the rule of Kings whose face it could not see. This was the state of things during the rule of the East India Company. It was in 1858 that the people of this country for the first time listened to the Royal Proclamation through the representative of their gracious Sovereign from which they came to know that their Sovereign was all mercy. She spoke sweet words to them and meant to treat them like her children; but they had not the good fortune to see Her Majesty. It was about 30 years ago that she sent her son to visit this country, and it was then that her subjects had the great pleasure of meeting her son, then Prince of Wales, face to face. Once more after these long years has this country been favoured with a Royal visit, and it is for this reason that the people have in their joy forgotten their miserable condition for a time. The ears of the people of India are wounded by what they have at times to hear from their rulers. The representative of the Sovereign does not listen to them, the King is far off; the language of the rulers is not the language of the ruled. The King has no opportunity to hear the petitions of his subjects direct, but has to hear them through his representatives who never care to report the real condition of the people. The policy of Government is not in accordance with the needs or wishes of the people. Being thus helpless, they have to suffer what hardship befalls them. Hence a Royal visit, even after a long interval, is regarded as a piece of good fortune, and the sweet words that fall on their ears make them forget their miseries for a time. They are confident that their Sovereign loves them, and vainly hope that the sorrowful tale they have to tell might reach the ears of their Royal Highnesses; but alas even while in the presence of their Sovereign they cannot express their griefs but are obliged to say that they are happy. Oh! how good are the people of India that bound by the sweet words of their Sovereign they pass years without grumble.

57. The *Dacca Prakash* [Dacca] of the 19th November gives a hearty welcome to the Prince and Princess of Wales on behalf of the people of Eastern Bengal, and prays

The Royal visit.

DACCA PRAKASH,
Nov. 19th, 1905.

that Their Royal Highness's visit to India may be productive of immense good to the country.

58. The following extracts are taken from an article headed "The Heir-apparent in India" in the *Hitavarta* [Calcutta] of the 19th November:—

The Royal visit.

HITAVARTA,
Nov. 19th, 1905.

The Heir-apparent has come to India, and is going to have a tour in the Panjab, the United Provinces and Bengal. To welcome him, many a sycophant, many a crumb-eating dog with flowing robes of diverse colours, would join in chorus with a flight of crows. Will not somebody venture to represent the real state of the country to the Prince? The towns will have their illuminations, but the people whose very life-blood will feed the lamps will have to stand aloof like dumb men, keeping their feelings to themselves. We shall be in the dark in which we have been. Will the deceitful officials end the affair in this way?

The Prince would have carried quite a different impression, if somebody had pictured to him the real state of things, viz., that the subject people are

starving, poor and discontented, that they would have a bust of Lord Curzon made of cowdung instead of marble, that they are sick of the injustice, oppression and partiality of the officials, that independent speech-makers are met with imprisonment in the Panjab, and students with oppression in Bengal, and that no one receives fair play in the Police Court. Let black flags be hoisted on every house, so that the Prince might see that the very blood of the Indians has turned black.

When his present Majesty the King visited India as Prince of Wales, the country was not in such a wretched condition. Contentment was there, justice and fair play were there, and good feeling was there. Sick and suspicious subjects did not exist then. Who has then brought this discontent in this peaceful kingdom? Who is it that has burnt up that green and flourishing garden? Who is it that has made the faithful subjects so suspicious? Is there no one who would explain these things to the Prince? Will His Royal Highness return to his country thus duped?

The Government officials are in every case partial to the white colour. Take for instance the case of the sepoys who stake their very life for only 10 to 20 rupees. They receive no encouragement on the path of truthfulness; they do not receive the treatment that their white comrades do, nay, they are not even provided with the same weapons as the white soldiers. The Prince had better see these things.

We openly ask the officials not to screen the real state of the country from the Royal eye, if they possess in themselves real humanity and strength of heart. If real English blood is flowing in their veins, they must not deceive the Prince as they have been deceiving the people of England.

SANDHYA,
Nov. 20th, 1905.

59. Referring to the approaching visit of the Prince of Wales to Calcutta,

The Prince of Wales in the *Sandhya* [Calcutta] of the 20th November Calcutta.

writes:—The family to which His Royal Highness belongs has always enjoyed a reputation for success in winning the good will of its subjects. The heart melts to think of the late Queen. God's mercy seemed to have taken bodily shape in Queen Victoria, to walk this earth. And like mother like son. A benevolent and good man like our Emperor Edward VII is rarely to be seen. In assisting in preserving the peace, both at home and abroad, no King is equal to His Majesty. The grandson of that merciful grand-mother and the son of the Emperor of India whose mission in life is peace will set foot in our city. What ought we to do when we have him amongst us? First of all, we should give him a fitting welcome and address. Let a meeting be summoned for this purpose by the Sheriff at the Town Hall. At that meeting let it be decided what sort of address of welcome is to be presented to the Prince and Princess. In this address everything must be put quite plainly.

Before everything, His Royal Highness should be made to understand that there is not one Bengali who wishes harm to the English *raj*, nay even conceive of such a thing. They are opposed to Lord Curzon, but not to the English dominion in India. And the Prince must also be made acquainted with the soreness of feeling which has been created in our mind in consequence of the Partition. And lastly there is the question of the *Swadeshi* agitation. It is necessary that His Royal Highness should be told how we are making efforts for the improvement of indigenous trade and industries, and how many obstacles have arisen in this path of service of our native land. The address should also contain a reference to the strained feeling which has arisen between the two rulers of divided Bengal and their subjects. Without abuse or slander, all the tale of our joys and sorrows must be narrated truly in this address.

But the question arises whether the officials will permit of such an address being presented to the Prince or not. If they do not, let a monster meeting be called on the *maidan* and the address read out there. And let copies of it be published in all leading newspapers in England and in India. Then this address is sure to reach the ears of the Prince and the Emperor.

A new Viceroy is coming. Welcome him and ask His Excellency's permission to present an address to the Prince. The Prince must be welcomed with a whole heart. Why should the officials object, if the subjects wish to pour out their hearts in the ears of their future Sovereign? If they do object,

we shall open the fountain of our hearts under the skies on the *maidan*: let us see who can then prevent us.

60. The *Hindi Bangavasi* [Calcutta] of the 20th November welcomes Their Royal Highnesses in these terms:—

HINDI BANGAVASI,
Nov. 20th, 1905.

The Royal Visit.

Has your Highness come at last? We have been counting on our fingers the days that elapsed between your intention of coming to India and this day and anxiously awaiting your arrival. Is it because you have heard our wailing from far beyond the seas that your Royal Highness has come with your life-long companion sharing in your joys and sorrows? Is it for this that your Highness has brought with you that emblem of mercy who has never known trouble and who is soft like the lotus? Is it for this that the Goddess *Anna Purna* has come here with a golden dish filled with food?

Welcome to your Highness. Millions and millions of your Indian loyal subjects are ready to welcome you. What else has poor India to offer you in the way of a present? She has only implicit devotion, pure love and genuine loyalty to offer you. Please accept them.

61. To those who have been frightened by the attitude taken up by the Government in relation to the *Swadeshi* movement, the *Samay* [Calcutta] of the 17th November

SAMAY,
Nov. 17th, 1905.

The *Swadeshi* movement.

says:—

Have we done any unlawful act that we should get frightened by the threats of the Government? The officials have always been advising us to revive the arts and industries of the country, and that can be done only by giving up the use of foreign articles. We have not, therefore, acted against the wishes of the Government by setting up the *Swadeshi* movement.

As for the fear of swords, *lathis* and bayonets, it must be remembered that a country's regeneration is to be sought through paths of misery and distress, turmoils and difficulties—it cannot be accomplished by the enjoyment of indolent repose. History tells us what mighty struggles had to be made for achieving the regeneration of Rome, and through what extraordinary difficulties the English people had to pass in order to bring about the happy situation in which they now find themselves. Besides this, it is not true that we shall be saved from official oppression by giving up the *Swadeshi* movement. If, therefore, we must die through injustice, why should we not die bravely in the service of our country? But then why should we die at all? There are the High Court, the Parliament and the Emperor himself to save us from official oppression. There is, therefore, no cause to be afraid. It must be remembered that the more one is frightened by oppressions, the tighter becomes the grasp of the oppressor. A foreigner, Mr. Long, suffered imprisonment for the sake of our raiyats, and can we not suffer for our own country?

Brethren, do not let the frowns and threats of officials and the bayonets and muskets of sepoys frighten you. Do your duty boldly, saying *Bande Mataram*. Do not fear because you are weak. By God's grace we shall succeed.

62. The *Banga Darpan* [Chinsura] of the 18th November says:—

BANGA DARPAN,
Nov. 18th, 1905.

The *Swadeshi* movement.

When our rulers have declared themselves against the *Swadeshi* movement, we must proceed very cautiously. We must be careful that Government does not place us in a perilous situation. We are passing through a crisis, one false step will ruin all our prospects of advancement. We must, therefore, avoid all friction with the Government, and courageously do our work without fuss and without breaking any law. Do not tolerate any injustice on the part of the authorities, and always keep your eyes on your enemies at home. Do not shrink from punishing them socially.

63. The *Navayag* [Calcutta] of the 18th November condemns the *Bengalee* and *Amrita Bazar Patrika* newspapers for the

NAVAYAG,
Nov. 18th, 1905.

The students and the *Swadeshi* movement.

manner in which they have been encouraging and inciting the students in Bengal by supporting all their acts of indiscretion. In the mufussal the students have, in many cases, committed real oppression on sellers of foreign articles. The object of the Government circular about students and the *Swadeshi* movement is to have the former checked and controlled by the agency of school and college authorities. But the Bengali leaders failed to grasp the real import of the circular and

became highly offended at it. It consequently served to increase the excitement of the students. The fault is, therefore, not to be attributed to the students but to their leaders.

SANDHYA,
Nov. 18th, 1905.

64. The *Sandhya* [Calcutta] of the 18th November contains an article on the departure of Lord Curzon from India in which the *ex-Viceroy* is referred to in language of vile

Lord Curzon.

abuse.

HITAVARTA,
Nov. 19th, 1905.

65. Referring to the statement of some Anglo-Indians that there is no military spirit or fighting skill in the Indian soldiers the *Hitavarta* [Calcutta] of the 19th November declines to accept the view expressed above, and points out the various disabilities under which an Indian sepoy labours at present. No career higher than that of a Subadar Major or Havildar Major, says the paper, would be open to a Sivaji, a Ranjit Singh or a Changez Khan under the present rule if one were to appear in the present rule. Would somebody venture to point out the grievances of the unfortunate sepoys to His Royal Highness the Prince of Wales when he sees their parade?

The Indian Sepoy.

HINDI BANGAVASI,
Nov. 20th, 1905.

66. In connection with the rumour published in the *Civil and Military Gazette* regarding the nocturnal trip of Lord Couzon to Wazirabad, the *Hindi Bangavasi* [Calcutta] of the

A rumour.

20th November observes that it is of no moment whether the rumour is true or false, but there is no doubt that there is some mystery in it, but who is to unravel it.

URIYA PAPERS.

GARJATBASINI,
Nov. 11th, 1905.

67. The *Garjatbasini* [Talcher] of the 11th November states that the cessation of rain has made the people of that State so anxious as not to join the Panchak Jatra of the season so heartily as they would otherwise have done.

The cessation of rain in Talcher.

GARJATBASINI.

68. According to the Bamra correspondent of the same paper the paddy crop in many parts of that State has proved a failure owing to the unexpected cessation of rain.

The cessation of rain in Bamra.

UTKALDIPIKA,
Nov. 11th, 1905.

69. The *Sankhatras* correspondent of the *Utkaldipika* [Cuttack] of the 11th November states that a shower of rain is urgently needed in that part of the Cuttack district to save a substantial portion of the paddy crop.

The paddy crop in danger in Cuttack.

URIYA AND
NAVASAMVAD,
Nov. 8th, 1905.

70. The Puri correspondent of the *Uriya and Navasamvad* [Balasore] of the 8th November states that the health of the Puri town is good.

The health of the Puri town.

URIYA AND
NAVASAMVAD,

71. The same paper says that the burning of shells in lime kilns at Chunkarsahi, a congested part of the Balasore town, has become a public nuisance, and that the Municipal authorities should remove the business to a solitary part of the town.

A public nuisance in the Balasore town.

SAMVAD VAHIKA,
Nov. 9th, 1905.

72. The *Samvad Vahika* [Balasore] of the 9th November states that fever, cold and cough prevail in the Balasore town.

The health of the Balasore town.

SAMVAD VAHIKA.

Cholera and cow-pox in Cuttack.

73. The same paper states that cholera and cow-pox prevail in the interior of the Cuttack district.

SAMVAD VAHIKA.

74. The *Sankhatras* correspondent of the same paper strongly opposes the continual export of rice and Kalthi from the Cuttack district on the ground that it tends to raise the price of those articles, which cannot, on that account, be within the easy reach of the poor.

Continual export of rice and Kalthi from Cuttack.

SAMVAD VAHIKA,

75. The same paper states that a large number of Uriya pilgrims visited the Puri temple during the Panchak festival, and that the management of the temple affairs was all that could be desired under the circumstances.

The Panchak festival in Puri.

URIYA AND
NAVASAMVAD,
Nov. 8th, 1905.

76. The *Uriya and Navasamvad* [Balasore] of the 8th November observes that though the *Swadeshi* movement has no politics in it, parents and guardians of school-boys must be careful how their charges are employed, for school-boys are not the best persons to carry on any agitation successfully. The

The *swadeshi* movement in Balasore.

writer draws the attention of the public to the remarks of Mrs. A. Besant of the Central Hindu College, Benares, published in the *Calcutta Statesman* in connection with the *Swadeshi* movement.

The *Swadeshi* movement in Balasore.

77. The same paper states that a public meeting was held in the Krista Das Pal Hall of the Balasore town, and that many gentlemen present subscribed to the National Fund.

URIYA AND
NAVASAMVAD,
Nov. 8th, 1905.

The *Swadeshi* movement in Cuttack.

78. The *Star of Utkal* [Cuttack] of the 11th November states that foreigners have practically ruined almost all the industries of the land, and that Indians must try to revive and improve them. The writer suggests that the Indians must conduct the *Swadeshi* movement with prudence and perseverance.

STAR OF UTKAL,
Nov. 11th, 1905.

The *Swadeshi* movement in Cuttack.

79. The *Utkaldipika* [Cuttack] of the 11th November states that the anti-*swadeshi* circular of the Government is objectionable as it purports to interfere with the rights and privileges of parents and guardians. The circular has created a sensation all over the country. In Rangpur it has led to serious consequences. The sooner the circular is withdrawn the better for the good of the people and Government.

UTKALDIPIKA,
Nov. 11th, 1905.

The grievances of the Puri rate-payers.

80. The *Uriya and Navasamvad* [Balasore] of the 8th November brings the grievances of the rate-payers of the Puri Municipality to the notice of Government, and observes that section 241 of the Municipal Act should not be extended to the whole town. The rate-payers are generally poor and cannot be expected to comply with the provisions of a section which has been extended only to rich Municipalities like Calcutta and Howrah. If the Government is resolved to extend the section to the Puri Municipality, it can do so to a particular part of the town where only the rich may be allowed to reside. The residents of the Puri town have already submitted a petition to Government, and the writer hope that the Government will grant the reasonable prayer of the petitioners.

URIYA AND
NAVASAMVAD,
Nov. 8th, 1905.

The Queen's Proclamation read at Puri.

81. The Puri correspondent of the same paper states that the Queen's Proclamation was read in a meeting at Puri on the 1st of November current, in which the Bengali pleaders played a prominent part. The meeting was also attended by some Uriya gentlemen.

URIYA AND
NAVASAMVAD.

Activity of the Utkal Union Conference.

82. The *Samvad Vahika* [Balasore] of the 9th November states that the delegates sent by the Utkal Union Conference to Sambalpur have succeeded in establishing branch associations at Barpali, Bargurh, Remunda and other places within the jurisdiction of that district.

SAMVAD VAHIKA,
Nov. 9th, 1905.

The Durbar at Sambalpur.

83. The *Star of Utkal* [Cuttack] of the 11th November learns from the *Hitaishini* that good arrangements were not made to accommodate people invited to the Darbar at Sambalpur, and that many respectable men were not invited.

STAR OF UTKAL,
Nov. 11th, 1905.

The Lieutenant-Governor of Bengal thanked.

84. The same paper states that the Union Committee of Puri has passed a resolution thanking the Lieutenant-Governor of Bengal for amalgamating Sambalpur with Orissa.

STAR OF UTKAL.

An apprehended split in the camp of the Utkal Union Conference.

85. The same paper apprehends a split in the camp of the Utkal Union Conference as the Ganjam Uriyas have resolved to act independently under the presidency of the Raja of Khalikote and Athgarh, and as the delegates sent by the Utkal Union Conference to offer welcome to the people of Sambalpur on behalf of Orissa met with scant courtesy from the people of Sambalpur as well as from the Chiefs assembled there to meet the Lieutenant-Governor. The writer however hopes that a feeling of cordiality will be established ere long between different sections of the Uriya people.

STAR OF UTKAL.

UTKALDIPIKA,
Nov. 11th, 1905.

86. The *Utkaldipika* [Cuttack] of the 11th November approves of the appointment of Mr. Duke as Commissioner and Superintendent of Tributary Mahals, Orissa, and suggests that he should be allowed to stay till the amalgamation of Sambalpur with Orissa Proper is made complete. The Political Agent should, however, be placed under the Superintendent.

The proposed subordination of the Political Agent to the Superintendent of Tributary States.

UTKALDIPIKA.

87. The same paper thanks Rai Jogeswar Chandra Chandra Bahadur for his contribution of Rs. 400 towards the construction of a *pucca* shelter-house at Satichoura in Cuttack where the dead bodies of a large number of Hindu residents of the town are cremated. The Municipal Commissioners of Cuttack have accepted the donation with thanks.

Liberality of Rai Jogeswar Chandra Chandra Bahadur.

UTKALDIPIKA.

88. The same paper notices the *extraordinary* proceedings of an extraordinary meeting of the *Gorakshini Sabha*, Cuttack, held at Chowliaganj on the 4th November current. The proceedings lasted from 10 A.M. to 10 P.M., and were attended by a large number of men. Speeches were delivered by Babu Biswanath Kar and others. Advantage was taken of the gathering to distribute a large number of notices in favour of the use and sale of indigenous articles among the people of Orissa. The proceedings made it clear that the Marwaris are the main supporters of the Sabha, and that the Sabha is in a solvent condition.

A meeting of the *Gorakshini Sabha* in Cuttack.

ASSAM PAPERS.

PARIDARSAK,
Nov. 15th, 1905.

89. The *Paridarsak* [Sylhet] of the 15th November writes that any person who can bring in a cow or a calf to the cattle-pound at Shillong is rewarded at the rate of an anna and half an anna respectively. If this be a fact, it should be looked into at once by the proper authorities.

The cattle-pound at Shillong.

NARAYAN CHANDRA BHATTACHARYYA,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 25th November, 1905.

REPORT (PART II)
ON
NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL
FOR THE
Week ending Saturday, 25th November 1905.

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1904-1905

REPORT

NATIVE-OWNED PAPER IN INDIA

Week ending Saturday 25th November 1905

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II.—HOME ADMINISTRATION.

(a)—Police.

1515. A correspondent writing to the *Bengalee*, complains of the hostile attitude of the Calcutta Police towards the *Swadeshi* movement, and brings to light the following instance which occurred at Bhowanipur on the evening of the 18th November. A party of men engaged on picketing were surrounded by police constables. A hot discussion ensued, in which the former protested that they were doing nothing illegal and told the Inspector of Police to arrest them if he was of opinion that they were. The Inspector, however, refused and is reported to have said that he did not want to give them an opportunity of bringing a test case. The men, however, were grossly insulted by the police. The correspondent warns the Government that the temper of the people is getting worse owing to the attitude of the police, and asks the authorities to reconsider the steps they have taken for the suppression of a purely economic movement.

BENGALIEE,
21st Nov. 1905

1516. The *Bengalee* writes that apparently the Magistrate of Rangpur has at last realised the true character of the orders issued by him, respecting the enrolment of special constables. The process of climbing down began with the suspension of the orders. The special constables have since been discharged. The people, however, will not allow the matter to rest here.

BENGALIEE,
22nd Nov. 1905.

1517. The *Bengalee* writes that some time in October last, a constable of the Calcutta Police called on Mr. Majoo, a well-known Parsi trader of Dhurumtolla Street, and demanded the usual Puja *bakshish*. This was refused, and shortly afterwards Mr. Majoo was prosecuted on a charge of 'obstructing Dhurumtolla Street by keeping two empty gharries thereon on the 21st October 1905.' He successfully defended the case, which was dismissed. Again, yesterday, he was called upon to answer a similar charge. The *Bengalee* is thus led to wonder whether there is any connection between the refusal to give Puja *bakshish* and the successive prosecutions referred to above.

BENGALIEE,
22nd Nov. 1905.

1518. The *Amrita Bazar Patrika* cannot sufficiently denounce the recent ill-advised actions, of the Government the latest being the 'shadowing' of a prominent member of Indian society, Mr. A. C. Banerjee, Barrister-at-Law. This unfortunate gentleman is receiving overwhelming attention from the police. He has four men in plain clothes watching his house night and day and a European Inspector who dogs his footsteps wherever he goes. This suspicious treatment began to pall on the Barrister, who demanded an explanation from the police officer referred to. The latter regretted the disagreeable duty entrusted to him, which, apart from other considerations, involved a considerable degree of personal inconvenience to himself but said that he had no option in the matter. Espionage is by no means a recent institution, but it appears that the present rulers of Bengal have lost their heads and cast aside all sense of decency. Moreover, they have rendered themselves liable for heavy damages owing to the annoyance they are causing an unoffending citizen. The journal warns the Government that acts such as these may bring about a serious breach of the peace.

AMRITA BAZAR
PATRIKA,
23rd Nov. 1905.

1519. A correspondent writing to the *Amrita Bazar Patrika*, deplors the corruption that is rampant among the police of East Bengal. Murders, thefts and other criminal offences are suppressed, and should a case come to light, extortion is freely practised, with the result that both parties entertain hopes of success. An ordinary Sub-Inspector's monthly earnings are thus estimated at about Rs. 200. The Dacca men are particularly bad in this respect, and in order to frustrate their malpractices, there should be frequent transfers among them.

AMRITA BAZAR
PATRIKA,
23rd Nov. 1905.

BENGALUR,
23rd Nov. 1905.

1520. A correspondent writes to the *Bengalee* that the anxiety of Mr. Ryan, Superintendent of Police, Burdwan, to suppress the *Swadeshi* movement is so great that he has proceeded against a zamindar of Mankar who rebuked a native confectioner for using foreign sugar. It is hoped that Mr. Ryan will cease to be quixotic, as the movement has taken too great a hold on the public to be affected by the efforts of a policeman.

(b)—*Working of the Courts.*

AMRITA BAZAR
PATRIKA,
17th Nov. 1905.

1521. The *Amrita Bazar Patrika* writes that the case of Amjad Ali, who has just been acquitted by the Allahabad High Court on a charge of alleged complicity in the Cawnpur riots of 1900, calls for the special notice of those who are interested in the excellence of British justice as administered in India. This unfortunate man was sentenced to death by the Sessions Judge of Cawnpur, but the sentence was set aside by the High Court on the ground that the evidence relating to the identification of the accused was weak. Nevertheless, the Sessions Judge imposed the extreme penalty of the law! Cases like this are by no means singular, and it is only recently that Vijayananda Tewari was similarly acquitted on a charge of complicity in the Benares riots. This easy and irresponsible disposal of life and property is peculiar to India, and as such demands the earnest attention of all reformers.

(c)—*Jails.*

WEEKLY CHRONICLE,
8th Nov. 1905.

1522. The *Weekly Chronicle* (Assam) attributes the outbreak of beri-beri which is causing such havoc in the Sylhet Jail, to the debilitated condition of the prisoners brought on by ill-feeding, overwork, and exposure. Left to the tender mercies of the jail authorities, these voiceless convicts are made to undergo without cessation the most fatiguing physical exercises, notably the working of the oil mill recently erected, so that they either succumb to the pressure or are deprived of their health. The system of jail administration is greatly responsible for this state of things, for if the Government insist on regarding jails as sources of income, the jail officers in their desire to make a name for themselves cannot but be hard on the poor prisoners. The journal hopes that the authorities will do everything possible to keep the disease in check, and to treat the prisoners more like human beings than animals.

AMRITA BAZAR
PATRIKA,
22nd Nov. 1905.

1523. The *Amrita Bazar Patrika* writes that the cause of the present outbreak of beri-beri in the Sylhet Jail is to be found in the treatment the illcared-for inmates are subjected to. Out of the 112 men who have been attacked, 97 have been working at the oil mills, which is a sufficient proof that oil-pressing has been converted into a veritable engine of oppression. The journal is glad that stringent measures are being taken to arrest the progress of the disease, but steps should also be taken to remove the root of the evil.

(e)—*Local Self-Government and Municipal Administration.*

INDIAN MIRROR,
17th Nov. 1905.

1524. A correspondent writing to the *Indian Mirror*, complains that the supply of filtered water is being stopped daily at 6 P.M. in Wards Nos. 8 and 10, whereas, formerly, it lasted the whole night through and latterly up to 10 P.M. The latter arrangement adequately met the requirements of the people, who are being greatly inconvenienced by the recent departure from it.

(g)—*Railways and Communications, including Canals and Irrigation.*

AMRITA BAZAR
PATRIKA,
17th Nov. 1905.

1525. A correspondent writing to the *Amrita Bazar Patrika*, brings to notice the satisfactory and helpful services rendered to the public by Babu Bhubendra Nath Basu, Traffic Inspector on the Baraset-Basirhat Light Railway. This officer recently recovered, owing to the prompt measures adopted by him, a bundle of Government currency notes amounting to Rs. 380, which was

recently lost by a passenger. Apart from this, the Inspector has done much to increase the traffic of the line and improve the comforts of passengers, but has been greatly hampered in his efforts by the insufficiency of rolling-stock. The correspondent draws attention to the inefficiency of the drivers on the line, and points out that latrines should be provided in the female compartments.

(h)—General.

1526. The *Indian Mirror* writes that the crusade originated by the Carlyle and Lyon circulars, against the student community of both provinces, has precluded all possibility of

INDIAN MIRROR,
12th Nov. 1905.

The 'circular' rage. the present agitation subsiding for some time to come. The situation has been rendered still more critical by the wanton repression that is being exercised in regard to such small matters as the singing of national songs and the shouting of *Bande Mataram*. The students have made up their minds to oppose the Government and are busy holding indignation meetings, etc., so that the all-wise rulers have merely aggravated the very mischief they sought to remove.

1527. The *Amrita Bazar Patrika* writes that in justifying the issue of the Carlyle circular, His Honour said that it was sent only to those districts where the District

AMRITA BAZAR
PATRIKA,
17th Nov. 1905.

The Carlyle circular. Magistrates reported that there was some apprehension of a breach of the peace. The journal suggests that a member of Council should ask for a statement showing the names of these districts, as the circular was received in Nadia—a district where the Superintendent of Police publicly declared the conduct of the students was 'orderly.' Moreover the Magistrate, although he has not shown himself openly friendly, has up to the present given not the least indication that he has taken exception to the students joining the movement. This, says the *Patrika*, raises a strong presumption that the district officials did not report that they apprehended a disturbance.

1528. The *Indian Mirror* writes that, from the wholly unsatisfactory manner in which the Hon'ble Mr. Fuller has commenced his régime in the new province, it is apparent that the field most suitable for the display of his

INDIAN MIRROR,
17th, Nov. 1905.

The Czar of Assam and East Bengal.

administrative talent is Russia. His extraordinary proceedings have excited the feelings of the people beyond measure, and the accounts received from Barisal, Dacca, Rajshahi, Rangpur, and Pabna, raise serious doubts as to whether he is fit for the position he has been elevated to. The *Mirror* strongly advises the people to appoint a deputation to represent to the Secretary of State and to the British Parliament the feeling of unrest and discontent prevalent in the country. Whatever prospect there might have been of allaying the popular feeling created by the partition has been completely debarred by the extremely injudicious policy which Mr. Fuller has chosen to adopt.

1529. Under the Police Act, writes the *Amrita Bazar Patrika*, the Magistrate of a district is empowered to appoint outsiders as special police officers for the preservation of

AMRITA BAZAR
PATRIKA,
17th Nov. 1905.

The Magistrate of Rangpur.

peace, but Mr. Emerson, the Magistrate of Rangpur, has, in violation of both the letter and the spirit of the law, appointed men of good social standing as ordinary constables. Not content with thus humiliating them, they have been further compelled to perform all the degrading duties of constables. The Magistrate of Rangpur has thus rendered himself liable to pay heavy damages, and the journal hopes that the victims of his high-handedness will not hesitate to file a suit against him. The *Patrika* assures them that deep sympathy is felt for them, and that their present sufferings will not be in vain.

1530. The *Amrita Bazar Patrika* complains that an urgent message from its Barisal correspondent was refused, and concludes from this action that a reign of terror has been

AMRITA BAZAR
PATRIKA,
17th Nov. 1905.

The situation in Barisal.

established throughout the new province. Are these the immense blessings that Lord Curzon talked of when he partitioned Bengal? If so, the people have had a surfeit of them, and they, "as the real rulers of the country," should re-establish law and order.

NEW INDIA,
18th Nov. 1905.

1531. By his outrageous conduct to the people of Barisal, writes *New India*, the ruler of Dacca and Chittagong has proved himself absolutely unworthy of the position into which he has been pitchforked. "Henceforth will this despot be known as 'Fuller,' for by his churlish conduct he has forfeited all claim to the title of Mister." The journal, however, had a better opinion of the Barisal people and earnestly hopes that the report that they submitted to this 'bully' is not true. If true, then they unfortunately overlooked the fact that 'all bullies are cowards.' "Castigation, however, would by way of school discipline serve the ends of good behaviour and public decency very fairly in this case."

BENGALKEE,
18th Nov. 1905.

1532. The *Bengalee* writes that nothing could be more discourteous or undignified than the treatment accorded by the Hon'ble Mr. Fuller to the five Indian gentlemen of Barisal, who were in a sense his guests. He invited them to a conference with a view to securing the withdrawal of the *Swadeshi* Proclamation, but instead of conducting the proceedings harmoniously and with decorum, His Honour held out threats and menaces and assumed a most insulting attitude towards the delegates. This has rightly been construed into a popular affront, and all Bengal should rise as one man and protest against the insult. In vain did the new Lieutenant-Governor seek to frighten the people by telling them that they can get no redress either from Parliament or the High Court, and the journal earnestly hopes that the latter will seize the earliest opportunity of disabusing the Hon'ble Mr. Fuller's mind of the impression that it is powerless to check his Czarlike career. From his treatment of the Barisal leaders, Mr. Fuller appears to be unaccustomed to the company of enlightened men, and it would probably be more in keeping with his temperament as a *Jungli Lat* to confine himself to tea-garden coolies and Khasias.

NEW INDIA,
18th Nov. 1905.

1533. Whether consciously or unconsciously, it is clear, writes *New India*, that the Government are forcing a great revolution upon the people, who have done nothing to deserve the treatment they are receiving. Beyond offering constitutional protests against the action of the Government and forming consumers' leagues in order to protect indigenous industries—measures that are adopted by every civilised nation—they have done nothing that calls for repressive action. What, then, is the reason that the Government have taken up this hostile attitude? It is clearly because they apprehend that the *Swadeshi* movement, if successful, will affect British trade and so strike at the very root of British power. For this and no other reason are they anxious to crush the movement before it becomes dangerous, and the authoritative protests about State partiality towards 'pure *Swadeshi*' are a myth. The journal does not deny that the consumers' leagues of to-day will develop into the powerful political organisations of to-morrow, but is it possible to put down the former by force? The result will depend upon the comparative strength of the Government and the people. What if the latter are more powerful than the former, will not the end be devastation and defeat? The Government of India have ruled the country partly by the sword, partly by a sort of hypnotic spell, and partly by moral prestige. The spell has already been broken and the prestige will be gone the moment the law and the administration are Russianised. 'Then two or three hundred foreigners in this vast continent will stand face to face with the brute force of a mighty people. Carnage may suppress the revolution, but carnage manures the field of revolution more effectively than anything else. This is what the present Government must clearly understand before they drive the people to that mad folly into which they seem to be rushing so fast.'

TELEGRAPH,
18th Nov. 1905.

1534. The *Telegraph* is at a loss to account for the present administrative situation critical? Has blood been shed and life and property been rendered insecure? Have the law courts been flooded with cases of rioting, robbing, etc.? To these questions a reply in the negative must be made. Why, then, have the rulers of the old and new provinces enacted these measures? A bad conscience makes cowards of us all. The journal appeals to the Government to withdraw the circulars and thus bring about a better state of things.

1535. It is very evident, writes the *Bengalee*, that the object of the authorities in enlisting the respected citizens of Rangpur as special constables is to degrade them

The Rangpur scandal.

as much as possible, for, in the first place, there is no reasonable apprehension of a breach of the peace and, secondly, the authorities have not shown their inability to maintain order with the police force ordinarily employed. These two conditions are essential to the enrolment of special constables, but in the present case they are conspicuous by their absence. Not content with causelessly enlisting gentlemen as special constables, the authorities are treating them not as police officers but as ordinary constables. Government are thus laying themselves open to an action for damages, and the journal trusts the rulers will be taught a lesson. The journal assures the latter that the more they persecute the people the greater will be the opposition, despite the efforts of Gurkhas, Fullers, and Emersons.

BENGALUR,
19th Nov. 1905

1536. The *Bengalee* writes that the Rangpur officials, together with their chief, appear to be panic-stricken, for within 48 hours of the appointment of special constables

Ibid.

the order was withdrawn on the ground that their appointment has served to make the town 'comparatively quiet.' What grounds are there for the official opinion that the town was ever in a disturbed state? Absolutely none. Clearly the object in enrolling special constables was not to restore order, but to punish and degrade respected citizens. The Hon'ble Mr. Fuller appears to be imitating the methods of the Czar without his powers, and some day he will find to his great sorrow that his proceedings will be condemned by those on whose support he is now relying.

BENGALUR,
21st Nov. 1905

1537. The *Bengalee* writes that as the Lieutenant-Governor disallowed the Hon'ble Babu Ambika Charan Mozumdar's question regarding the participation of certain officials in political agitation, the Wellington Square

The Wellington Square Meeting Mystery.

Meeting Mystery will for some time remain unsolved. The public will, however, draw its own inferences from the refusal of Government to throw any light upon the subject.

BENGALUR,
19th Nov. 1905

1538. The *Bengalee* regards the Hon'ble Mr. Fuller's treatment of the Hindu signatories to the *Swadeshi* Proclamation as a deliberate affront to the entire Hindu com-

The Barisal incident.

munity of Bengal, and declares that he has thus widened the breach between himself and the people, who are determined to carry on the *Swadeshi* struggle despite his menaces and threats. The Hon'ble Mr. Fuller having inaugurated a reign of terror in Barisal by his acts, has shown that he is unfit to discharge the duties of his high office and should accordingly be recalled. Moreover, his methods of administration will strengthen the hands of the anti-partition leaders, when the matter goes before Parliament.

BENGALUR,
19th Nov. 1905

1539. The *Bengalee* writes that the information from Barisal discloses a state of things that reflects the greatest discredit on the new administration. It appears that

A reign of terror at Barisal.

Mr. Jack, the Magistrate, has issued a warning that if the bazar is closed through panic, whatever expense the Government is put to in feeding the soldiers will be recovered from the shopkeepers! Then, again, the leading men of Barisal have been asked not to convene any meetings within the next 15 days, and six gentlemen have been asked to leave Barisal for a fortnight. All this leaves great room for doubt as to whether the people are under a British or Russian administration, whether they are in Bengal or Poland. Do Englishmen countenance such proceedings? If this disaffection continues and if the anti-*Swadeshi* circulars are not withdrawn, the reception of the Prince while at Calcutta is bound to be a failure. Rajas and Maharajas may join the demonstration, but the people will stand aloof.

BENGALUR,
21st Nov. 1905

VI.—MISCELLANEOUS.

1540. The *Indian Mirror* writes that while probably the Nawab of Dacca regards his appointment to the Supreme Legisla-

The Nawab of Dacca.

tive Council as a mark of distinction, his countrymen, under the circumstances, cannot but regard it as a disgrace, more

INDIAN MIRROR,
12th Nov. 1905.

particularly as the Nawab will represent nobody save himself and his friends. Moreover, if it is the policy of Government to bestow honours only on such people as are prepared to sell their birthright for a mess of pottage, the time is not far distant when these honours will be divested of the glory once attached to them and be shunned by all self-respecting men.

INDIAN MIRROR,
12th Nov. 1905.

1541. The *Indian Mirror* writes that the gracious words uttered by His Royal Highness the Prince of Wales at Bombay have sunk deep in the hearts of Indians.

The present situation.

They are words of peace, love, and good-will, and offer so great a contrast to the treatment the Government accords the people. The journal takes this opportunity to again warn the Government that there is deep discontent brewing in the land owing to its repressive and reactionary tendencies, and urges the adoption of conciliatory measures as the only means of retrieving what has been lost. The disturbed state of the country is not due to the *Swadeshi* movement, but to the Russian methods of administration. The *Mirror*, however, hopes that the visit of the Prince will not be without a salutary effect on the present rulers.

INDIAN NATION,
20th Nov. 1905.

1542. The *Indian Nation* writes that it is difficult to realise how on the one hand the loyalty and attachment of the people are to be deepened and the administration rendered

Ibid.

easy by repressive circulars, and on the other, the industrial regeneration of the country effected through an endless series of meetings, harangues, musical processions, and the shouting of *Bande Mataram*. When is all this empty show going to give place to earnest work? In the first place, the people must make their peace with the rulers of the land, for like the Hindu husband and wife, the Government and the Indian people are indissoluble. They may not like each other, they may quarrel with each other, but they cannot separate. This is how the matter stands, and it is wisdom to act in accordance with circumstances.

INDIAN EMPIRE,
14th Nov. 1905.

1543. The *Indian Empire* writes that Mahant Maharaj Gumman Gir

The Magistrate of Rangpur.

Gusain, who lately presided over a meeting at which it was decided not to present any address to Mr. Fuller, has been favoured with the following communication from the Magistrate:—'Sir,—I have the honour to request that as you appear to find it inconvenient to attend the Bench, you will resign your appointment as an Honorary Magistrate.' It is a great pity, says the *Empire*, that Indians have not followed Mr. Lal Mohun Ghose's advice and resigned their honorary appointments in a body. So long as they continue to hold these appointments, any show of independence on their part is sure to render them liable to such insults.

NEW INDIA,
18th Nov. 1905.

1544. Referring to the municipal address presented to His Royal Highness the Prince of Wales at Bombay, *New India* writes that loyalty must be well-nigh extinct

Lying and loyalty.

there for the City Elders to have recourse to 'so large a number of lies.' 'Some lies are tolerated in view of the exigencies and amenities of social and civic life in every civilised country,' but to avoid offensive reference to the present governing body in India is one thing and 'to utter needless lies is another.' The third paragraph, for instance, of the Bombay address might very well have been omitted, and the omission would not in the least have detracted from the graciousness of this document, but on the contrary been more truthful and therefore pleased honest minds.

BEHAR HERALD,
18th Nov. 1905.

1545. The *Behar Herald* writes that one of the most deplorable features of British administration in India is the existing

The rulers and the ruled.

antipathy between the rulers and the ruled, and considers that this racial ill-feeling will not be effaced until Englishmen cease to entertain preconceived notions as to their superiority. They must remember that Indians are in no way inferior to them in birth. Why then should it be beneath their dignity to mix with a 'native,' and why are those Europeans who sympathise with the latter discountenanced and ostracised? These petty scruples must vanish if there is to be peace and unity.

1546. History, writes the *Indian Mirror*, repeats itself, and the cloud 'no bigger than a man's hand' has at last overspread the horizon. The military have been summoned to overawe the people of Barisal, but they will not be overawed and a serious conflict is imminent. The Government, however, should be warned that the shedding of a drop of blood will set the whole of India aflame. It is not yet too late to withdraw the obnoxious *Swadeshi* circulars and thus restore peace and confidence in the Government. Violence will lead to violence and force will be opposed by force. The people will in the end be vanquished, but their feelings must be anti-government for generations to come, so that the good which has resulted from a long period of peaceful administration will be completely undone.

INDIAN MIRROR,
19th Nov. 1905.

1547. The *Indian Nation* gives a hearty welcome to the Earl of Minto, and hopes that His Excellency will possess the tact and good fortune to give the country the rest and peace it yearns for.

INDIAN NATION,
20th Nov. 1905.

1548. In welcoming the new Viceroy, the *Bengalee* writes that the people would have been heartily grateful for any change that delivered them from Lord Curzon's unsympathetic rule, but their joy is all the greater in welcoming an administrator whose name is honoured in the annals of Indian history. The great-grandfather of the present Viceroy came out to India as Governor-General almost exactly a century ago, and it is interesting to note that in offering him that office, Lord Grenville, the Premier, wrote saying that 'he alone could extricate the Ministry from a position of considerable embarrassment.' How accurately this depicts the present position of the Ministry in regard to India, and it is earnestly to be hoped that he, like his illustrious ancestor, will make India 'a happy country in a few years.'

BENGALÉE,
22nd Nov. 1905.

1549. The *Indian Mirror* writes that the new Viceroy's utterance that 'many a race has been won by giving the horse a rest in his gallop' is the very quintessence of wisdom, and if His Excellency, whom the people look upon as a deliverer, reduces these words to practice and gives India a rest, the people would be lastingly grateful. Lord Minto comes to Bengal at a time when the province seems to be approaching a crisis, and if His Excellency would sweep away the Russian methods that have crept into the administration and keep a tight rein over such rulers as the Hon'ble Mr. Fuller, the danger will be safely passed.

INDIAN MIRROR,
23th Nov. 1905

1550. The experience of Lord Curzon's Viceroyalty has taught the *Amrita Bazar Patrika* that it is unwise to bestow extravagant encomiums on rulers on their advent to this country, hence the journal is unwilling to commit itself to any statements regarding the new Viceroy or his administration. All it impresses on His Excellency is to rule India for India's good, for matters are in a bad way at present, owing to the retrograde measures of his predecessor and his satellites.

AMRITA BAZAR
PATRIKA,
23rd Nov. 1905.

1551. The *Bengalee* is unable to accept the Director-General of Telegraph's explanation in regard to the suppression of a telegram from its Barisal correspondent, as it is wholly beside the mark. This official contends that "no telegram is ever 'suppressed' in any circumstances whatever," and quotes Rule 14 of the Indian Telegraph Guide in justification of the action of his department. The rule states:—"Telegraph offices are required to refuse to accept any telegram which may be of a decidedly objectionable or alarming character." The telegram in question was not refused but accepted by the Barisal telegraph office and stopped (suppressed?) only when it reached Calcutta. It follows, therefore, that Rule 14 is inapplicable, and that the correspondent's telegram was suppressed. Moreover, the telegram was necessarily of an 'alarming' nature, for it contained an unvarnished account of the doings of Mr. Fuller at Barisal.

BENGALÉE,
23rd Nov. 1905.

OFFICE OF THE INSPR.-GENL.
OF POLICE, L. P.

WRITERS' BUILDINGS,

The 25th November 1905.

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F. C. DALY,

Asst. to the Insp.-Genl. of Police, L. P.

